

Evang. = Luth. Schulblatt.

54. Jahrgang.

Dezember 1919.

Nr. 12.

Genuine Heartfelt Contentment.

(Submitted by request of General Teachers' Conference.)

As we walk along life's thoroughfares, observing the persons to our right and those to our left picking their way along the tortuous labyrinth, we learn that every man, woman, and child is directing his or her efforts and movements toward a specific goal. The course of travel from time to eternity has many bends, and, like the spokes of a wheel, the numerous walks of life radiate from the cradle to the grave. The guide-posts along the waysides point to fame, to wealth, to health, to pleasure, and to genuine heartfelt contentment.

Virtually, however, there are but two paths that are followed by man: the one, the broad way, "that leadeth to destruction, and many there be which go in thereat"; the other, the narrow way, "which leadeth unto life, and few there be that find it."

Like the babe of yesterday most people are sensualists, *i. e.*, such as accept that system which regards the gratification of the senses as the highest pleasure. Such people often sink below the common standard of decency. The one craves for good things to eat or to drink; another idolizes those pleasures, specifically the forbidden pleasures, which gratify his basest animal passion; and still another endeavors to please his eyes with jewelry and beautiful pictures. Usually all the senses of such people are perverted, and all their pleasures are sensual; "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," 1 John 2, 16.

Eve's fall in paradise is an illustration of sensual perversity. She "saw that the tree was good for food" — lust of the flesh; she "saw that it was pleasant to the eye" — lust of the eyes; and she desired the fruit because it had the power "to make one wise" — the pride of life, of all of which St. John so earnestly speaks.

The rich fool stored all his fruits in a great barn, and said to his soul: "Take thine ease, eat, drink, and be merry." But he erred in judgment; for his merriment carried him not only into temporal, but also into eternal discontent.

The young man who came to Christ in quest of contentment halted between two opinions, and tried to serve two masters. Christ's advice was explicit and short, "Follow me!" The young man's own opinion was adverse to such advice; for Mammon had taken possession of his heart. We cannot serve God and Mammon; we cannot partake of genuine heartfelt contentment and the corrupt pleasures of the flesh. Spiritually blinded, the young man "went away sorrowful"; for his passion for carnal diversions was stronger than his desire for eternal life and contentment.

Evidently it is not wrong or sinful to appease our hunger or to quench our thirst. Neither is he diverting from the path of righteousness who tries to lay by a few dollars to meet possible future embarrassments. But "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And anybody who eats and drinks, plays and works, to the glory of God, is not seeking, he *has* genuine heartfelt contentment. But, oh, the bitter reality! How few there are who can glory in the conquest of their own desires and passions!

Millions of erring sons of Adam are searching for a remedy against settled despair or discontent. They follow others in the attempt to quell their discomfort in the gaities, amusements, and excitements of this godless, blinded world. Show them the right source of true happiness, and they will in ruffled disdain ask you with Naaman, "Are not the rivers of Damascus better than all the waters of Israel?" Millions are stumbling through life, searching in vain for heartfelt contentment. In their pursuit for light they delve into the realms of science, philosophy, occultism, theosophy, and what not. But all that their efforts yield them is a troubled heart. The pursuers are left wearied, and spiritually starved. To them life has no value, no purpose, no justification. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked, Is. 57, 20. 21.

And do not even we Christian teachers often find ourselves groping in the dark for contentment? Ah, if I only had a new school, built according to modern plans, then, surely then, I should be thoroughly content and completely satisfied with my lot. Have you never heard such expressions?

Another longs for knowledge, more knowledge, and still more knowledge. He feeds his ambition with his life's blood, and ruins his health to enrich his store of book-learning. He has tasted of fame, perhaps, and instead of satisfying him, it has made him hungry; for of fame may be said what the vender says of his sweetmeats, "The more you eat, the more you want."

Experience, however, teaches us too well that, though a new school, a splendid home, a beautiful automobile, or what not, brings with it so many dollars' worth of contentment, contentment of this character does not satisfy the heart. At best the gratification of our desires by earthly possessions is short-lived. "Whosoever drinketh of this water shall thirst again." No sooner have we received one increase in salary than we are calculating when the next one ought to be made. "Just one more cigar," says the smoker, "and then I shall be content." But when he has smoked his last cigar, he very reluctantly and hesitatingly discards the butt. And when Topsy wishes that she might find a nickel and coincidentally might pick up a dime, what does she do? Just what you and I would do — she looks around for a quarter.

Of course, money creates a degree of contentment for the miser, although it leaves him in misery. Education, health, success, a good reputation, true friends — all have their value and are despised neither by the Christian nor by the unbeliever. Self-possession may do much to help one forget his ailments and shortcomings. And still, all the temporal blessings, carnal pleasures, and philosophical systems cannot effectually produce rest for the soul, quietness to the mind, relief to the troubled heart. It is, therefore, manifestly contrary to reason and to common sense to seek contentment among the husks and chaff of the world. Why seek the living among the dead?

If we would have genuine heartfelt contentment, we must needs divert our desires and aspirations from sham and pretentious contentment to that supreme blessedness that can only be spiritually discerned. It is not based on temporal happiness, but is founded on the Rock of Ages that has been cleft for you and for me. Oh, if you and I, who at times feel the pangs of hopelessness, would always cling to that Rock, and drink of the waters of life freely; if we would only heed the words of Christ: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," we should always have genuine heartfelt contentment. In Christ complete deliverance from the spells of mental depression is obtainable, and "the path that shineth more and more unto the perfect day"

passes through Him; for He is the Way, the Truth, and the Life, and He says, "Come, I will give you rest."

Soul, wilt thou this one thing find thee?

Seek not midst created things;

What is earthly leave behind thee,

Over nature stretch thy wings.

For where God and Man both in one are united,

With God's perfect fulness the heart is delighted,

There, there is the worthiest lot and the best,

My One and my All, and my Joy and my Rest.

Who of us does not know this? And who of us does not daily exhort his children to follow the Good Shepherd, to confide in Him, and to place all trust in Him? We daily sow the seed of genuine heartfelt contentment, but, applying it to ourselves, we often, very often, let that priceless seed fall "by the wayside," or "upon stony places," or "among the thorns." When the sky is clear, and our cup of joy is full to overflowing, then it is an easy matter to be cheerful, to be satisfied with one's lot, and to say to our suffering brother: "Be strong, forget your troubles. Every cloud has a silver lining, and so may yours. You do not and cannot know what is good for you, but God does, and He distributes clouds and sunshine according to His unmerited love and goodness. Listen, friend,

Whichever way the wind doth blow,

Some heart is glad to have it so;

Then, blow it east, or blow it west,

The wind that blows, that wind is best."

But when the storms of life threaten *you*, when everything seems to be going wrong with *you*, when signs of ill health become noticeable, when repeated failure rewards *your* utmost efforts, when death bereaves *you* of your most precious earthly treasures, then, ah, then your contentment makes way for gloom and, blinded by your ills, you lose sight of the one and only source of heartfelt contentment — Jesus Christ, your One and your All, your Joy and your Rest. Blessed, therefore, is he who, even in the hour of bitter tribulation, though tears moisten his cheeks and a heavy tongue betray his painful emotions, can raise his head and hands in prayerful submission, and, though only stammering, send forth the solemn surrender, "Thy will be done."

Picture to yourself a sane human being, sitting at a well-spread table. The tempting dishes whet his appetite, but he refuses to eat for no other reason than because he believes that fasting will appease his cravings for nourishment. It is impossible, you say, to conceive such a picture? And still, brethren, are not we servants

of God often posing for just such a picture, uncomfortably seated before the table that Christ has spread for us?

Christ says to-day to you and to me as He has said to His disciples: "Peace be unto you. Why are ye troubled, and why do thoughts arise in your hearts" (*i. e.*, thoughts of doubt and fear)? Christ asks us this identical question whenever despondency encompasses our soul. We surely have no reason to harbor thoughts of doubt and fear; for Christ is our joy; His rod and His staff are our comfort. Though we are in a dying world, we have His living Word; though our enemies round about us are numerous, our one all-powerful Friend, in whom we live, move, and have our being, is not far from every one of us — we have been baptized into Him. We are "partakers of the inheritance of the saints in light," having been transplanted into the kingdom of our Lord and Savior. And still, regardless of the manifold reasons why we should be happy and content, we Christians temporarily lose sight of the ever-shining Sun, Christ Jesus, and see nothing but gloom and darkness. That is our fault. In the hour of depression we look for comfort among the temporal blessings, while we should partake of spiritual blessings; from the depth of dejection we try to ascend Mount Sinai, while we should be on our knees upon Calvary. —

Having spoken merely in general of this blessed gift of God let us now apply these generalities to concrete experiences; for it is patent that the teacher's contentment, with due regard to realities, is sometimes embittered by gloom, fear, and apprehension.

1. THE STORMS OF LIFE IN GENERAL.

It is a common notion with a large number of people that he who walks in newness of life ought to be spared from enduring the storms of life. Others again assume that the more pious one is, the more actuated by reverence of God, the less will be his afflictions and tribulations. We all at times hear this argument offered by our own old Adam. But it is nothing short of folly to credit one's self with exemption from the burden of suffering. "We must through much tribulation enter into the kingdom of God"; for "whom the Lord loveth He chasteneth, and scourgeeth every son whom He receiveth." And the strangest of all facts is this, that the best, the truest, and the most pious Christian must often endure the bitterest suffering. This has been a stone of offense to many. It led Job to err. David could not comprehend it, and Asaph for the same reason almost stumbled. At the first moment it appears to be an obvious injustice of God, but it is not so. Does not the

teacher assign to the best and most diligent pupils the most difficult lesson, and simple lessons to the less bright children? Furthermore, is the commonplace pebble found on the beach ever cut and polished? But what about the diamond? Why, then, should a Christian marvel when God, so to speak, brings him in touch with the whetstone? It is also true that no stone is fit for use in the condition in which it is brought out of the quarry. The stonecutter must needs employ his hammer and chisel to round corners and edges. And if our heavenly Father must rid us of rough spots, as it were, He deals us a blow with the hammer of suffering that makes us stagger. Temporarily we are then cast into discontent, but as the light within us that God has given grows brighter, we see and believe through His grace "that all things work together for good to them that love God."

2. OUR OFFENDERS AND OPPONENTS.

If, as before the fall of man in Paradise, everybody had fully retained the image of God, we would not and could not grieve each other as we often do by word and deed. Some people, snub us, others slander and betray us. We do not relish such treatment. It arouses our animosity, and prefixes the "dis" before our contentment.

A favorite machination of the devil to cast colleagues, or teacher and minister, into discontent, is to kindle strife among them. Such friction causes worry, and worry is the most treacherous enemy of happiness. Living in strife and conflict with our coworkers is a source of much unhappiness.

Do not let us undermine our own interests, but let us strive to work in harmony with those who have been called to work with us. It is not an easy matter always to do what will please the party of the second part; it is sometimes impossible. Petty jealousies often weigh heavy in the balance. Is it a distinctive mark of Christianity to worry and to fret about these matters? By no means. These are cares in consequence of which we cannot properly take the right cares of ourselves; for these cares we must cast upon Him, because He careth for us. We should not, however, banish these cares with an I-don't-care shrug of the shoulders. Oh, no! We must cast such cares upon Him in earnest prayer. Thereby we shall invite a carelessness that again spells contentment. If we would only pray more for those who offend and oppose us, there would be less bitter feeling toward one another, and a nobler spirit would be more prevalent among us.

3. INSUFFICIENT SALARY.

Another cause of a teacher's discontent is not infrequently an insufficient salary. It is obvious that we did not choose our calling for the sake of earning — I had better say getting — large salaries; and yet "the laborer is worthy of his hire."

It is disheartening to know that some congregations pay their teachers shamefully insufficient salaries. Such teachers cannot provide for their families what other members of the congregation need not hesitate to buy. Children need nourishing food, but the teacher receiving a meager salary cannot supply his family with the meat and drink that the majority of the congregation set before their children.

We know that "man shall not live by bread alone," and we are willing to fast, too, *if this is necessary*; but we also know that "it is written in the Law: Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and, following the example of St. Paul, we ask such delinquent congregations: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Meager salaries are not necessarily causes of discontent. Many servants of God, having put their hand to the plow, have not looked back for the sake of large salaries. They made the best of life, and, glorying in the fact that God had privileged them to work in His vineyard, bore in mind the poverty of this dear Master when He had not "where to lay His head."

What has this to do with heartfelt contentment, you ask? This: Fair salaries will never produce heartfelt contentment, 'tis true, but insufficient salaries often cause discontent, heartfelt discontent; for the congregation's offense often embitters, and robs one of all interest, and destroys one's sense of duty.

At such times we must check a growing discontent by looking backward, forward, upward, but never downward. Backward, I say, for the past has many brilliant examples of faithful servants that endured hunger and thirst, prosecution and persecution, all for the sake of heartfelt contentment. Look forward! Don't lag! In the rank and file of God's servants there are to-day many who are making praiseworthy sacrifices. Look to the missionaries of other countries who have been obliged to leave behind what is near and dear to them, to live among foreigners in a foreign country, etc. Look to the south, where our brethren are working among members of the black race, and, as a reward from the white man, are being

treated with proud contempt and indignant scorn.. Look to the north and to the east, to the south and to the west — everywhere you will find men laboring under difficulties.

A look along the horizon will prove to us that there are others who have more reasons to express a sense of ill treatment than we have. This mental survey will modify discontent, but it will not yield us heartfelt contentment; and therefore let us look upward to Him who has called us from darkness to light, from death to life, from gloom and despair to a state of beatitude. To Him let us go with our burden of troubles. He will take it from us and give us rest for our troubled heart, mind, and conscience — genuine heartfelt contentment.

4. FAILURE.

In failure, too, we sometimes find the elements of discontent. Failure, however, is often less harmful than success. Failure is a good teacher. It frequently opens our eyes to shortcomings. If our failures are due to negligence and carelessness, then, of course, we have reason to be despondent; and if such despondency brings penitence, it is not unfavorable to our happiness; for it is then bound, bound by the unfailing promise of God, to strengthen us in that contentment which touches heart and soul.

Sometimes we fail after having rallied all our resources. There is then but one course open for us to pursue: Try again. God does not demand success of us; He commands us to be faithful, and faithfulness will be rewarded with success. Success, however, does not beget heartfelt contentment, though repeated failure often clouds contentment.

5. OUR SINS.

A man who has good health, many friends, wealth, an education, a good reputation, a promising future, and only these, is, as we know, an utterly poor man. In spite of his gold and silver he cannot pay his debts with the holy and zealous God, cannot atone for his sinful deeds; in spite of his liberal education he cannot conceive a way how to avoid being declared insolvent; in spite of his many friends he cannot find one among them who is qualified to be his bondsman. This thought haunts him day and night, and is a foretaste of the eternal damnation that will ultimately be the wages of his sins.

How different the Christian, and hence also the Christian teacher! He has one Friend who means more to him than all the people in the world; the riches of this Friend's grace are

worth more to him than all the gold and silver in the world; his knowledge of Christ is more valuable to him than the most liberal education. And still there are times when the Christian teacher also feels as though he were deserted by God and man. When, in such moments, he recalls to his memory the deeds he has done in the past, the scales of God's justice point to Isaiah's confession: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Our whole life with its sinful thoughts, its evil desires and deeds, and specifically its secret sins, vividly produce the consciousness in us of being lost and condemned sinners. Such consciousness of sins cuts deep into our heart, and for the time being we are bereft of every trace of genuine heartfelt contentment. But the Christian teacher does not sink into despair; he flees to Calvary to have the precious blood of Christ cleanse him from all iniquity.

As teachers we commit many sins knowingly and, more frequently, unknowingly. One pupil we ridicule unduly, and towards another we are austere; one we offend by unjust criticism, and to another we apply the rod too freely. Every day we make mistakes, sinning in thought, word, or deed, and every day we have reasons to pray to our heavenly Father: "Forgive us our trespasses."

Our sins make us discontent, but when we confidently pray for forgiveness of sins, and with a firm faith grasp the unspeakably blessed gift that Christ has purchased for us with His priceless blood, then a contentment again fills our heart that dispels every trace of sorrow.

Oh, if we would only remember that "in Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," and that the forgiveness of sins is the one and only all-sufficient source of genuine heartfelt contentment, we would beseech God more diligently for that incomparable gift and thank Him for it more sincerely.

It would be an easy matter to lengthen this paper by speaking of still other apparent causes of discontent. Among others, we might mention the apprehension of death, the departure from this life of one dear and near to us, poor health, etc.; however, we would have to admit invariably that our discontent is not due to any impossible shortcoming of the contentment received in Christ, but that it is solely and wholly due to the shortcomings of our faith or to the vitality of the Pharisee we are harboring in our own bosom. As soon as we seek contentment in our own achieve-

ment and qualifications, discontent is the penalty. Jesus, and Jesus only, must be our Wealth, our One and All. His humiliation must be our exaltation; His suffering must be our redemption from despair; His burden of the sins of the world must be our emancipation from the bondage of sin, death, and the devil; His death must be our life; His resurrection must be our justification. Jesus now and Jesus then must be our only cause and source of genuine heartfelt contentment. Jesus must be our everything, and everything else in this world must be our nothing.

How sweet the name of Jesus sounds
In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

H. OLSEN.

Schulinspektion.

Die Missourisynode kann man eine schulehaltende Synode nennen. Ihre Pastoren missionieren, üben fleißig Seelsorge an Kranken und Bedürftigen, predigen und halten Schule. Hat ein Reiseprediger eine Predigtstelle gegründet, so gibt er sich alle Mühe, eine christliche Wochenschule anzufangen. Er fängt auch mit wenigen Kindern an und läßt sich durch ungünstige örtliche Verhältnisse oder etwaigen Widerspruch von seiten einiger seiner Weichkinder nicht leicht verdrießen. „Warum leben wir Alten anders“, hält er seinen Gemeindegliedern in den Worten Luthers vor, „denn daß wir des jungen Volkes warten, lehren und aufziehen?“ So haben viele unserer Pastoren ihr Leben lang Schule gehalten. Wo aber die Verhältnisse sich gebessert haben, wo die Zahl der Schüler gewachsen ist, da haben denn auch die Gemeinden gerne ausgebildete Schul-Lehrer an ihre Schulen berufen. Solche Lehrer waren vorhanden, da sich die Synode von Anfang an nicht allein mit der Ausbildung von Predigern befaßt hat, sondern auch auf die Ausbildung von Lehrern bedacht war. Ohne eigens für unsere Gemeindefschulen ausgebildete Lehrer hätten wir nicht ein großes und gesundes Schulwesen aufbauen können. Der feinen Erkenntnis und dem opferfreudigen Mut der Väter unserer Synode verdanken wir es also, daß wir eine schulehaltende Synode sind.

Nun bestehen an allen Orten unserer Synode Gemeindefschulen. Diese alle wollen einen und denselben Zweck erreichen. Für den christlichen Unterricht sind sie bestimmt, und dem Dienst der Kirche sind sie geweiht. Die Gemeinden erhalten aus ihnen ihre zukünftigen Glieder, Prediger und Lehrer. Dem Staate liefern sie seine besten

Bürger. Unter sich sind diese Schulen alle gänzlich unabhängig voneinander. Eine jede besteht für sich und ist, wie das auch allein recht ist, nur ihrer Ortsgemeinde verantwortlich. Unter sich sind daher nun die einzelnen Schulen sehr verschieden. Jede ist eben in ihrer eigenen Lage entwickelt und ihren besonderen Verhältnissen angepasst worden. Das ist natürlich. So arbeitet eine jede Schule nach ihrer eigenen Weise. Die eine leistet vielleicht mehr, die andere weniger. Und doch sollten alle unsere Schulen auf gleicher Höhe stehen. Alle sollten im Verhältnis dasselbe leisten können. Die Verschiedenheit, die in unsern Schulen herrscht, macht diese nun nicht untauglich, fördert sie aber auch nicht. Die Mannigfaltigkeit sollte durch Einheitlichkeit ersetzt werden. Mehrere unserer Distrikte sehen diesen Übelstand und haben beschlossen, mit Gottes Hilfe hier Wandel zu schaffen. Die Schulen sollen zu einem einheitlichen Schulwesen verbunden werden. Ein fester Zusammenhang und enger Anschluß soll für sie gebildet werden. Man hofft dadurch unser lutherisches Erziehungswesen zu befestigen, zu stärken, zu heben und zu fördern.

Um diese Einheitlichkeit zu erzielen, haben bereits verschiedene Distrikte Schulkommissionen eingesetzt und auch Schulinspektoren berufen. In der Sache der Schulinspektion haben wir aber kein altes, erprobtes Vorbild, das wir einfach befolgen könnten. Unser Inspektionssystem müssen wir uns erst ausdenken, es nach unsern besonderen Verhältnissen bearbeiten, es vor allem dem eigentlichen Charakter unserer Gemeinden anpassen. Dabei werden wir gewiß Fehler machen. Manche Einrichtung wird vielleicht wieder aufgehoben, manche Empfehlung zurückgezogen werden müssen, da sie nicht ausführbar ist. Wir müssen eben erst lernen. Aber wir wollen auch lernen. Die Erfahrung einer Schulkommission kann einer andern zur Anleitung dienen. Ein Inspektor kann und muß von einem andern lernen. Aber diese Erfahrungen müssen dann bekanntgegeben werden. Angetrieben von dem Wunsche, daß sich die Gaben zum gemeinen Nutzen erweisen sollen, legen wir im folgenden dar, wie die Kommission in Nord-Illinois in der Sache der Vereinheitlichung der Schulen und ihrer Inspektion handelt. Wir hoffen, daß unsere Freunde unsere Darstellung mit liebevollem Entgegenkommen lesen und uns auf Mängel und Gebrechen in unserm Verfahren aufmerksam machen werden.

Unsere Kommission wurde vom Nord-Illinois-Distrikt erwählt und ist diesem verantwortlich. Sie versammelt sich regelmäßig einmal im Monat und hält Extrafitzungen ab, sooft diese nötig sind. Dies geht leicht, da alle unsere Glieder in derselben Stadt wohnen. Die Verhandlungen werden genau protokolliert. Für besondere Fälle

werden besondere Komitees ernannt, die die ihnen übergebene Sache genau prüfen und an die Kommission zur endgültigen Entscheidung berichten. Zur Regelung ihrer eigenen Angelegenheiten hat die Kommission folgendes Regulativ angenommen:

Regulativ für die Schulkommission des Nord-Ilinois-Distrikts.

A. Die Schulkommission des Nord-Ilinois-Distrikts besteht aus sechs Gliedern: zwei Pastoren, zwei Lehrern und zwei Laien.

B. Die Schulkommission bildet zusammen mit dem Präses des Distrikts die Wahlbehörde. Aus den von den Gemeinden, Pastoral- und Lehrerkonferenzen aufgestellten Kandidaten wählt sie den Inspektor. Im Namen der Synode stellt sie ihm sein Vokationsdiplom aus.

C. Die Schulkommission erläßt keine Anordnungen, die von den Gemeinden befolgt werden müssen, sondern macht ihnen Empfehlungen und Vorschläge, wie unser Schulwesen vereinheitlicht und verbessert werden kann.

D. Die Schulkommission des Nord-Ilinois-Distrikts hat folgende Aufgaben:

1. das Schulwesen des Distrikts zu systematisieren, zu leiten und zu überwachen;

2. darauf zu sehen, daß die Schulen regelmäßig vom Schulinspektor visitiert werden;

3. die Berichte des Schulinspektors entgegenzunehmen und zu befehlen;

4. dem Schulinspektor in seinem Amte treu zur Seite zu stehen, ihn brüderlich zu beraten und ihn mit Obliegenheiten, die ihm bei der Visitation oder sonst in seiner Amtstätigkeit von Nutzen sein und zur Förderung und größeren Einheitlichkeit in unserm synodalen Schulwesen dienen können, zu beauftragen;

5. passende Lehr- und Stundenpläne für die Schulen zu besorgen, resp. solche gutzuheißen, und durch den Schulinspektor auf ihre Befolgung und auf die Erreichung des darin gesteckten Zieles zu achten;

6. wenn Schullokal, Lehrmittel usw. ungenügend sind, dies mit Lehrer, Pastor, Vorstand und Gemeinde zu besprechen;

7. allen Ernstes dafür zu sorgen, daß die Gehälter der Lehrer möglichst aufgebeßert werden;

8. die Schulsache auf Konferenzen und Synoden wachzuhalten;

9. auf der Distriktsynode über Stand und Entwicklung des Schulwesens zu berichten, auf bestehende Mängel aufmerksam zu machen und Mittel und Wege zur Abstellung derselben vorzuschlagen;

10. an die Allgemeine Schulkommission jährlich zu berichten;

11. die allgemeinen grundlegenden Prinzipien zur Überwachung, Leitung und Hebung unsers Schulwesens, die von der Allgemeinen Behörde vorgeschlagen werden, zu befehen, resp. zur Ausführung zu bringen;

12. für passende Literatur zu sorgen, die besonders auch in Lokalzeitungen veröffentlicht werden soll, um das Publikum über unsere Schulen zu belehren;

13. Ausgaben des Schulinspektors zu begutachten und die beglaubigten Rechnungen an den Finanzsekretär der Synode weiterzubefördern.

14. Falls ein Mitglied ausscheidet, so ergänzt sich die Kommission durch die Wahl eines Nachfolgers.

Für die Arbeit der Schulkommission ist also ein Schulinspektor unumgänglich nötig. Ohne diesen kann die Kommission kaum die nötige Kenntnis der Lage des Schulwesens des Distrikts erlangen. Er legt das Resultat seiner Besuche der Kommission zur Beratung vor. Diese verhandelt über seine Berichte und befördert dann an die Gemeinden die Empfehlungen, die nötig sind. Wohl gibt ja der Schulinspektor auch an Ort und Stelle bei seinen Besuchen Rat und übt Kritik, aber dies ist allein privater Natur. Sollten nach seiner Meinung in irgendeiner Schule Änderungen vorgenommen werden, so berichtet er darüber an die Kommission, die dann erst nach reiflicher Überlegung sich an die betreffende Gemeinde wendet. Natürlich sind solche Berichte von der Kommission angesehen worden als Vertrauenssachen, die nicht in die Öffentlichkeit gehören.

Für den Schulinspektor haben wir folgendes Regulativ ausgearbeitet:

Regulativ für den Schulinspektor des Nord-Ilinois-Distrikts.

Am 27. Mai 1918 beschloß der Nord-Ilinois-Distrikt, einen Schulinspektor zu berufen, um durch diesen in Verbindung mit der bestehenden Schulkommission eine Systematisierung der Schulen des Distrikts herbeizuführen, das heißt, die Schulen zu einem einheitlichen Schulwesen zu verbinden, einen festen Zusammenhang und engen Anschluß für dieselben zu gewinnen, um so unser lutherisches Erziehungs- und Unterrichtswesen zu befestigen, zu stärken, zu heben und zu fördern.

Der Auftrag an den Schulinspektor ist also: eine systematische und regelmäßige Beaufsichtigung und einheitliche Leitung unsers gesamten Schulwesens auszuüben, nicht durch direkte Kontrolle über die einzelnen Schulen oder Klassen, sondern dadurch, daß er durch

seinen fachmännischen Rat, durch brüderliche Ermunterung und Anleitung und durch ausgiebige, allseitige Hilfeleistung das Schulsystem unser^s Distrikts organisire und mit wohlwollender Fürsorge überwache.

Der Schulinspektor steht unter der Aufsicht der Schulkommission des Nord-Illinois-Distrikts und ist dieser in erster Linie verantwortlich. Er hat folgende Pflichten:

1. das Interesse für das lutherische Schulwesen wachzuhalten, wo nötig, zu wecken und neu zu beleben;

2. mit der Schulkommission ein einheitliches Schulsystem innerhalb des Synodaldistrikts herbeizuführen;

3. die Schulen des Distrikts regelmäßig zu visitieren, Verbesserungen anzubahnen, resp. die Leistungsfähigkeit der Schulen zu heben (in besonderem Falle ist es ihm gestattet, einen Stellvertreter mit einer Visitation zu beauftragen);

4. die Schul- und die Missionskommission auf Ortschaften und Bezirke aufmerksam zu machen, wo etwa Schulen eingerichtet werden könnten;

5. dafür zu sorgen, daß Berichte von den einzelnen Schulen und Klassen durch den betreffenden Pastor und Lehrer sowie auch von Visitatoren ihm zugestellt werden und so an die Distrikts-Schulkommission gelangen;

6. über alle Schulen des Distrikts genau und im einzelnen Buch zu führen;

7. einen summarischen Bericht über seine Tätigkeit vierteljährlich an die Schulkommission einzureichen;

8. sooft es die Schulkommission verlangt, die Versammlungen derselben zu besuchen und ihr alle erwünschte Auskunft zu erteilen;

9. die Anordnungen der Schulkommission auszuführen;

10. möglichst viele Lehrerkonferenzen zu besuchen, um auch da im Interesse der Schulsache tätig zu sein;

11. sich über die Schulgesetze des Staates genau zu informieren und über Gesetzesvorlagen, die sich auf unser Schulwesen beziehen, der Schulkommission Bericht zu erstatten;

12. unsere Schulen nach außen hin zu vertreten, wenn die Verhältnisse es erheischen (State, County, or City Boards of Education, Legislature, Governor, etc.);

13. alle Rechnungen über Reisekosten und andere amtliche Ausgaben der Schulkommission zur Begutachtung vorzulegen;

14. die Synodalversammlungen des Distrikts zu besuchen.

Welcher Art die Empfehlungen sind, die dieses Jahr von der Schulkommission gemacht werden konnten, zeigt der Brief „Empfehlungen an die Gemeinden“, der schon im „Schulblatt“, Jahrg. 54, S. 305, gedruckt worden ist. Aus Erfahrung wissen wir, daß er mit Interesse in unsern Gemeinden besprochen worden ist. Wie wir hören, sind unsere Empfehlungen auch meistens angenommen worden.

Zu unserer Bücherliste, die schon im „Schulblatt“, Jahrg. 54, S. 308, veröffentlicht worden ist, fügen wir noch hinzu Just, „Lutherbuch“. Das Regulativ für den Prinzipal, wie es im „Schulblatt“ auf Seite 310 des 54. Jahrgangs steht, haben wir ausgearbeitet, weil man von uns ein Regulativ wünschte.

So haben wir versucht, der Aufgabe gerecht zu werden, welche der Distrikt uns gestellt hat. Ob unsere Empfehlungen alle gut sind, wird die Zukunft lehren müssen. Doch davon sind wir überzeugt, daß wir uns in den Schranken unserer Synodalprinzipien gehalten haben. Wir streben Einheitlichkeit und Inspektion der Schulen an, ohne die Selbstständigkeit der Gemeinden zu gefährden.

Im Namen der Schulkommission des Nord-Illinois-Distrikts
Chicago, Ill. Arthur S. C. Both.

The Socialized Recitation.

Socialized Recitation, though to some extent practised by every progressive teacher, is, as a whole, the most recent innovation in educational practise. Because of its general introduction there and wide and successful propaganda in its favor, it has become more or less associated with the city of Manitowoc, Wis., and its aggressive superintendent of schools, Mr. Zimmers. The latter, however, lays no claim to its authorship, having studied educational principles and methods under the McMurrays at Columbia, N. Y. Nor can it be claimed that the new method of the recitation is a purely American innovation, for the McMurrays received their Pd. D. at Jena, where Boehme has taught and practised its principles for many years.

In the Socialized Recitation the teacher turns the recitation over to the class, making it responsible for its success; and success means general participation, information, understanding, application, good manners. He calls on one of the pupils, whom we will call A., to recite, naming the first of the previously assigned topics. A. steps to the front and faces the class. He is now in charge

of the recitation. The teacher preferably takes his position with the class, his managing, guiding influence, ever present, though his actual participation in the recitation covers but 10 to 15 per cent. of the period. While A. recites, pupils who wish to ask a question, make a correction, or give additional information rise quietly and remain standing until A. has finished. It is he that calls one of them, B., by name, and thereby, for the time being, turns the recitation over to him until his point is settled; for B., in turn, may call on others, who either volunteer the information desired, or who are thus reminded that no one is allowed to shirk. Where the pupils fail to cover a point properly, overlook the weak and inattentive, permit wandering from the subject, or fail to insist on good manners, the teacher takes a hand, his example both inspiring and directing the class.

This is one side of the method, the formal or social side, which is emphasized in the name given the method by Whitney in his book *The Socialized Recitation*, and by others. It is when this formal phase is overemphasized to the neglect of content and organization that confusion results and the recitation frequently becomes a farce. For this reason the Manitowoc educators refrain from calling it the Socialized Recitation, but call it the Problem Method, and thus place the emphasis on content and organization, and align themselves with the modern demand in education that all knowledge comes in answer to definite problems.

These problems are given expression in the assignment of the lesson, which is carefully prepared by the teacher and put on the blackboard. It is preceded by a statement of the subject. The problem is usually stated in the form of a question, and calls for the basic thought of the lesson, the background, the reason for the lesson, etc. Then follow the topics, carefully organized, definitely stated. The fourth part of the assignment calls for one original thought-question on the part of the children, while in the last they are asked to give an organized summary of the whole lesson. With such an assignment before them even children will soon realize the futility and barrenness of pure memory work. They will learn to attack their lessons with definite ends in view; they will search for answers to the propositions put; they will not depend on the one text-book only; in short, they will learn to study. In appreciation of this fact Mr. Zimmers in his booklet on the new method states as his subject: "Teaching Children How to Study," and this same title Lida B. Earhart and F. M. McMurry have chosen for their helpful books. For it may truly be said

that the recitation mirrors the amount and, above all, the manner of preparation and study for the lesson.

Toward this success, of course, both the nature of the assignment and the social form of the recitation will contribute their share. If not yet impelled by the keen interest this method tends to foster, the pupil knows from experience that, unless he volunteers his contribution, he will be called on again and again by his classmates, and even told by them that he must assume his share of the responsibility for the success of the recitation placed on the class. Furthermore, he must understand the lesson, for every ambiguous, incomplete, or wrong statement of his will be challenged. The "Where did you get that fact?" "What do you mean by this statement?" "How did you pronounce such and such a word?" "What does this word or expression mean?" and the many other anticipated hows and whys on the part of his classmates are so many incentives and monitors that from force of habit tend to guide the pupil in his hour of study.

Thought is the keynote of this method of the recitation, thought the keynote of the preparation for the lesson, thought the keynote of every book and paper on the new method, and thought the criterion for judging the work of both teachers and pupils. Therefore criticism of a recitation period will not only take into account the relative percentage of teacher and pupil activity, but also the relative percentage of thought-questions and memory-questions asked by teacher and pupils.

Socialized Recitation has been tried in every grade and applied to every branch of the curriculum. In the lower grades it is used in a somewhat limited form, since these are most prone to wandering and irrelevancy, and though less self-conscious, yet they lack the greater maturity of the more advanced grades. Even in these a difference is to be noted; for some subjects lend themselves to the method more readily than others. It is for this reason that the more timid and skeptical teachers prefer to try it out in one or two branches, in which case History, Geography, or Reading is recommended.

Less teacher activity and more pupil activity is the demand of the Socialized Recitation. It would be a serious mistake, however, should one conclude that this means less work for the teacher. Less work, indeed, in a way during the recitation period, but all the more work in the preparation for the same. For it means not only careful planning and organization of the subject, but more

pupil activity and initiative born of a feeling of responsibility and keener interest demand a wider and more intensive knowledge of the subject on the part of the teacher. But even during the period his continued alertness and wise and sympathetic guidance are no mean drain on his strength. The criticism that the method leads to disorder, or at least renders discipline more difficult, is often advanced by those who make of discipline almost another branch of the curriculum and forget that any method tends to remove opportunities for disorder to the extent that it keeps the children busy and interested, and that is exactly what the Socialized Recitation purposes to do.

I, certainly, am not prepared to urge the general adoption of this method in all its phases, especially on its formal side, but I do believe that it is worth both study and trial, which should eventually lead to a recognition of its more permanent values. It is for this reason and because of the good, yes, splendid results I had the pleasure of witnessing in some of the schools and grades in Manitowoc that I have taken this sympathetic attitude toward this method of the Socialized Recitation, or the Problem Method.

O. F. RUSCH.

Cultivating Manners in the Schoolroom.

VII. CONDUCT IN PUBLIC.

Ralph Waldo Emerson has said: "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes." A clergyman was once asked by a mother, "When should I begin to educate my child, which is now three years old?" "Madam," was his reply, "you have lost three years already." As soon as children begin to talk, their lessons in politeness should begin, and among a child's first words should be "Please" and "Thank you." And when a child goes to school, it should be trained in good manners, and to practise them at all times. "Politeness is one of those advantages which we never estimate rightly but by the inconvenience of its loss," said Samuel Johnson.

a. On the Street.

When walking on the street, one should not indulge in loud talk or boisterous laughter, both of which are very ill-mannered. Neither is it the custom of well-bred persons to eat fruit or anything else while walking on a public thoroughfare. Sometimes

a number of boys walk along the street jeering and pushing one another, and in their rude and selfish mood failing to give those whom they meet their due share of the sidewalk, even jostling against those passing them. Then they will congregate at some corner and stare at every one passing by, or group about on the sidewalk and obstruct the passage for others. This is selfish and rude.

When meeting a person on the sidewalk, always keep to the right.

'Tis a rule of the land that when travelers meet,
In highway or byway, in alley or street,
On foot or on wagon, by day or by night,
Each favor the other and turn to the right.

If you meet a person on the street with whom you would like to speak, it is considered well-bred not to stand on the sidewalk for any length of time, but the younger person, or in case of a lady, the gentleman, will walk in the direction of the person he wishes to speak with.

When in a crowd looking at a procession, parade, etc., do not crowd ahead of smaller persons if you are rather tall, and if you are strong and powerful, lift up the child in your arms sometimes to enable it to see better. At such occasions recall to your mind how you used to feel when you were a small child and larger boys or grown-up persons crowded in front of you and shut off your view. And remembering this, do unto others as you wished them to do unto you under similar circumstances.

When a lady or elderly and infirm people accidentally drop anything in the street, any gentleman, boy, or girl near them should pick it up and hand it to them, whether the person is an acquaintance or not, which act of kindness is sure to be acknowledged by the person whom the favor was done.

If a stranger inquires about the way or some certain business house, be kind and courteous, taking great pains to direct him properly.

b. In Cars and on Trains.

For good conduct in cars and on trains remember the following rules:—

Never enter the cars noisily.

Never fail to offer your seat to an invalid, an elderly person, or a lady with some pleasant words, such as, "Have this seat, please," or, "Please be seated."

Never stare at persons, especially not if they are peculiar in dress or manner, or deformed.

Never cough or sneeze without using your handkerchief.

Never cross the legs, leaving one foot protrude so that it will trouble others when passing by your seat.

Never point at another person.

Never laugh at the misfortunes of others.

Never compel a woman with an infant in her arms to stand while you retain your seat.

Never pick the teeth or clean the nails in public.

Never fail to give a polite answer to a civil question.

Never look over the shoulders of others to read their paper or letters.

Never attempt to draw the attention of the public upon yourself by loud talking, boastful attitude, or boisterous laughing.

Never place your satchel or umbrella in such a way as to obstruct the aisle.

c. At Concerts.

Well-trained young people also show due courtesy at concerts or entertainments. A few rules will acquaint you with the necessary behavior:—

Never come too late to a performance of any kind, as it disturbs the audience as well as the performers.

Never go to your seat noisily, and remain quiet and attentive.

Never eat candy, peanuts, etc., at a place of entertainment.

Talking or whispering or moving about when a concert is in progress is a disregard of propriety.

It is considered boisterous to applaud very loud and long.

Never stamp with your feet, or whistle, or rap on the floor with your cane or umbrella. This is so vulgar that it should, if continued, receive the attention of a policeman.

Never leave the place before the concert is concluded, unless it is absolutely necessary.

d. At Church.

Never come too late to church.

Never stand in front of the church or in the vestibule and indulge in loud conversation or boisterous laughter.

When entering a church, boys, girls, and gentlemen should wait until ladies and elderly persons have passed through the doorway. Older persons and ladies should acknowledge such acts of courtesy by a bow, a pleasant smile, or a quiet "Thank you."

If you are a stranger, you may wait in the vestibule until the arrival of the usher, who will conduct you to a seat.

Never make a noise when entering a church.

During the service avoid talking, even whispering, staring around, laughing, or nodding at others. All recognitions, greetings, and conversations should be deferred until after the service.

In your home church be polite and kind to strangers. If little boys and girls from the neighborhood come, make them feel at home, and invite them to come again.

It is not only disrespectful to come late to church, unless some very important work of love has detained you, but it also shows bad manners to leave church before the close of service. You should wait until the benediction has been pronounced before even gathering up articles of apparel, etc.

W. C. K.

Some Interesting Figures.

In an article on the convention of the National Education Association held in Milwaukee, the *Journal* offers some interesting figures:—

“Attention is called to the present low standard of preparation among teachers in an official pamphlet, prepared by W. C. Bagley, Professor of Education, Teachers’ College, Columbia University. Prof. Bagley deplores the fact that the teaching profession is now only a transient calling, and that many of the teachers are not only poorly prepared, but are immature. The problem indicated will come before the Education Association convention.

“Of approximately 600,000 public schoolteachers in the United States, 100,000 are from seventeen to nineteen, 150,000 are not more than twenty-one, and 300,000 are not more than twenty-five, according to Prof. Bagley’s investigation. He further states that 150,000 serve less than two years, while 300,000 serve less than five years, and that 30,000 have had no education beyond the eighth grade, while 300,000 have had no more than four years’ education beyond the eighth grade.

“George Strayer, New York, president of the association, in an advance paper on the subject, says:

“Compare the average annual salaries paid the teachers of this country in 1918, \$630.64, with the salaries paid in other vocations and professions. The average salary of 4,198 workers

in shipyards during 1918 was \$1,411, or 224 per cent. of the average salary paid teachers. There is no class of workers in the railroad service, not even the section hands, but receives 107 to 500 per cent. of the average salary paid teachers.'"

Teaching, a transient calling — poorly prepared and immature teachers — and salaries so low that few men care to enter the profession of teaching, or to remain in it, — are some of the problems with which the N. E. A. will have to wrestle at its convention.

It would seem that our schools enjoy certain advantages over the public school, notwithstanding the fact of their often very modest equipment. We still have a preponderance of male teachers over the female. Our teachers, carefully prepared, enter the school with the earnest intention of devoting their life to the cause of Christian education. And they do this with a full knowledge of the sacrifices they will have to make. If the character of a teacher, if the spirit in which he does his work, if maturity and experience count for anything, as they do, indeed, these men should exert the best possible influence on our growing youth, and our children ought to be well taken care of in their hands.

Northwestern Lutheran.

Notice!

Probably the majority of the readers of the SCHULBLATT have already learned that Concordia Teachers College has been recognized by the State Examining Board of the State of Illinois as an accredited Normal School. This recognition entitles the graduates to a State Teacher's Certificate upon the satisfactory completion of the prescribed courses of our Teachers College. This certificate is of the same character as that obtained by the graduates of the State Normal Schools.

For the present, the privilege of obtaining a State Teacher's Certificate without examination is granted only to future graduates of Concordia Teachers College, who will have completed the prescribed courses. Whether the recognition will be made retroactive and applicable to former graduates has, at this writing, not yet been ascertained. The State Examining Board will probably be consulted as to the status of former graduates, and as to the

amount of credit which may be allowed to such graduates by our Teachers College.

The committee appointed by the faculty at River Forest to confer with the State Board of Education upon all matters pertaining to the recognition of present and former graduates is still active, and ready at all times to be of assistance to all of our teachers. It is advisable, therefore, before any individual attempt is made by former graduates to secure State recognition, that these consult the committee before making application for recognition. The members of this committee are: President W. C. Kohn and Professors O. F. Rusch and Alb. H. Miller.

River Forest, November 3, 1919.

W. C. K.

Vermischtes.

Woher stammt der Name Amerika? Will Seton schreibt: „Ich habe neuerdings in *The Sun* Vermutungen verschiedener Leute über den Ursprung des Namens Amerika gefunden. Ein kluger Mann schreibt ihn Amerigo Vespucci zu und wiederholt damit einen augenscheinlichen Druckfehler aus, wenn ich nicht irre, dem Jahre 1508. Amerika bedeutete in der Sprache der eingebornen Mayas ‚Kontinent‘, Festland, zusammenhängendes Land. Die ersten Entdecker erfuhren den Namen von den Eingebornen und schrieben ihn auf ihre Karten. Auf einer Karte von Columbus (1498) ist der Kontinent mit ‚Mericapan‘ bezeichnet. Auf andern Karten aus den Jahren 1501, 1503 und 1506 wird ‚Amarica‘, ‚Amarca‘ und ‚Marca‘ geschrieben. Man buchstabierte damals noch nicht genau, wie die Leser des Chaucer wissen, und man versuchte, sich den Deklinationen des mayaischen Wortes anzupassen. Das korrekte mayaische Wort ‚Amarca‘ am Ende eines Kompositums ist über den ganzen süd-amerikanischen Kontinent verbreitet und in den Namen von Provinzen, Städten, Dörfern, Bergen und Flüssen angewendet: ‚Cundin-Amarca‘ = Ber-Amerika; ‚Cay-Amarca‘ = Amerika des Durchschnittees oder Passes. Ich fand 50 Städte des Namens an einem Nachmittag auf der Karte. Wenn es am Anfange eines Satzes steht, heißt es gewöhnlich ‚Merica‘ oder ‚Marica‘, manchmal Amerika, wie in ‚Maracibo‘ = Amerika im Golf; ‚America-ixim‘ = Amerika der Brunnen.“ (Wbl.)

Beware of Indifference! — The work of the schoolteacher is second only in importance to that of the minister of the Gospel,

and in some instances the teacher exerts a greater and more lasting influence than does the minister, inasmuch as he has five days out of the seven in which to train the character as well as the mind, while the minister's opportunities are limited. As the teacher starts out in this great and noble work, every faculty of his mind is enlisted in his work, and love for his calling inspires him to active energy. As the years go on, however, there often comes into his life a numbing spirit of indifference. The charm that enthralled him, and the love of his profession that inspired him at the beginning of his career, gradually grow cold. At length he comes to consider himself a slave to the grinding taskmaster of his profession. If he but stops to realize, however, that he holds in his hands, to a great measure, the shaping of each character that comes within his influence; if he, by indifference, allows them to go out from under his influence without having received any uplift, he has missed a great opportunity. He should realize that there can be no more inspiring or more elevating work than his, and should see to it that the spirit of indifference is not allowed to rob him of his opportunity for doing good.

The place which music now holds in school programs is far too small. By many teachers and educational administrators music and drawing are still regarded as fads or trivial accomplishments not worthy to rank as substantial educational material, whereas they are important features in the outfit of every human being who means to be cultivated, efficient, and rationally happy.

Charles W. Eliot.

Literarisches.

Proceedings of the Fourth Convention of the English District of the Synod of Missouri, Ohio, and Other States. 1918. Concordia Publishing House, St. Louis, Mo. Price, 24 cts.

The doctrinal paper, which was read by Rev. F. Kroencke, treats of "The Millennium."

Synodalbericht des Atlantischen Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1919. Concordia Publishing House, St. Louis, Mo. Preis: 28 Cts.

Der Referent, Herr D. F. Pieper, führt in seiner gewohnten klaren Weise das Thema aus: „Der allgemeinchristliche Charakter der lutherischen Kirche in Lehre und Praxis.“

Synodalbericht des Süd-Wisconsin-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1919. Concordia Publishing House, St. Louis, Mo. Preis: 28 Cts.

Das Thema, das in diesem Bericht behandelt wird, ist: „Das Kirchenprinzip als drittes Grundprinzip der Reformation oder: Das spezielle Priestertum der katholischen Kirche im Gegensatz zu dem allgemeinen Priestertum aller Christen.“

Concordia School Bible. No. N 100. Concordia Publishing House, St. Louis, Mo. Price, \$1.75. In limp leather cover with red under gold edges, known as No. N 101, \$2.75.

Concordia Publishing House has again been successful in the publication of a most welcome book — this *School Bible*. The size of this book is $5\frac{1}{2} \times 8 \times 1\frac{1}{2}$ inches, and it is bound in black imitation leather, with sprinkled edges and rounded corners. It contains 12 good maps, a list of alternative pronunciations, and Bible references, but not the Apocrypha nor so-called Bible-helps. It is, however, self-pronouncing. Although the Bible is not very large, being of compact size, the print is sufficiently clear and legible. It is an admirable gift to a child for Christmas. W. C. K.

Unto Us. A Christmas Cantata. Words by *Paul E. Kretzmann*. Music by *G. C. Albert Kaepfel*. Concordia Publishing House, St. Louis, Mo. Price, \$1.00. Special price quoted to choirmasters or choruses.

The undersigned regrets greatly that, in order to have the announcement ready for this number of the *SCHULBLATT*, he was able to make but a very hasty and superficial acquaintance with the cantata *Unto Us*. Nevertheless, from what he has seen, he feels confident that the cantata will appeal at once to singers as well as hearers, and meet with the best success, so agreeable is the rehearsing of the composer's music, such fund of melody and such variety of choruses, solos, and instrumental music is contained in this cantata. A very fine feature is the employment of two hymns to be sung by the congregation and three by children, who in two instances sing alone and once together with the chorus.

Prof. G. C. Albert Kaepfel of Concordia Teachers College, River Forest, Ill., who is the composer, and whose compositions are always in accordance with the best standards of musical theory and form, "has been signally successful in giving the whole work a Christmas character that will appeal to audience and singers alike. Many of the numbers are perfect gems of sacred music. The solos (for soprano, alto, tenor, baritone, and bass) are rather easy, the choruses mostly easy, with an occasional page of medium difficulty; the accompaniment on the piano, preferably on the church organ, will require some skill, at any event some practising on the part of the performer."

To those who are familiar with the cantata *At Eventide* we would say by way of comparison that the cantata *Unto Us* is not more difficult than the former. The entire cantata covers 100 pages, and its rendition will last about an hour. Many of the parts (choruses, solos, and organ selections) may be used separately, so that if a choir cannot render the whole cantata

at once, it might use sections of it in the various services of the holiday season.

The text of *Unto Us* is English only. It is "based on medieval liturgical plays, that is to say, semidramatic recitations of sacred subjects, as supplementary part of the liturgy. In the Prolog of *Unto Us* the Christmas character of the cantata is announced and determined. Part One sings the prophecies, Part Two the fulfilment, and in Part Three the accomplished redemption is celebrated. The editing and translating of the old texts was done by Dr. Paul Kretzmann with great tact and skill, and his poetical re-renderings are a credit to his versatility."

Copies of the libretto with appropriate title-page may be obtained by arrangement with the publishers. M. L.

Geistliche Gefänge für den Kirchenchor. Von Martin H. Schumacher.

No. 1. "Now Raise Your Happy Voices" — „Nun singet und seid froh." Preis: 15 Cts.; das Duzend \$1.50. Zu beziehen von Martin H. Schumacher, 1106 Center St., Jefferson, Wis.

Dieser Gesang ist schon im vorigen Jahr an dieser Stelle angezeigt worden. Wie großen Anklang er gefunden hat, beweist, daß er jetzt in zweiter Auflage erscheint. Er ist für a cappella-Chor geschrieben, kann aber auch von der Orgel begleitet werden. Freilich verliert er in letzterem Falle an Wirkung.

Harmonie. Auswahl geistlicher Gefänge für gemischten Chor. Von J. C.

Strieter. Nr. 8. „Wie der Hirsch schreit." Preis: 25 Cts.; das Duzend \$2.00. Nr. 10. „Lobgesang." Preis: 25 Cts.; das Duzend \$2.40. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Nr. 8 enthält auf acht Seiten vier Chorsätze, zwei Sopransoli und ein Quartett für vier Männerstimmen. Es ist gefällig geschrieben und wird gewiß Anklang finden. — Nr. 10 bietet sehr reiche Abwechslung für gemischten Chor, Männerchor und drei Solostimmen: Alt, Tenor und Baß. Auch diese Komposition wird jedenfalls von vielen Chören gern gesungen werden. Beide Nummern sind auch mit englischem Text versehen.

Sela Collection of Sacred Choruses for Women's Voices. No. 7.

"Silent Night" — „Stille Nacht." "O Thou Joyful Day" — „O du fröhliche." No. 8. "Again We Assemble before Thee" — „Wir feiern, o Jesu, aufs neue." Duet for soprano and alto voices.

These two well-known Christmas selections of No. 7 have been arranged as duets for soprano and alto voices by E. Stern. — No. 8, written by R. Beyer, is simple and pleasing in character. Both numbers are provided with an organ accompaniment. Price of each, 10 cts.

Sela Collection of Sacred Choruses for Mixed Voices. No. 3083.

"O Lord, I Have Loved" — „Herr, ich habe lieb." Price, 15 cts.

This opus is composed by C. F. Liefeld. It opens up with a duet for soprano and tenor, followed by solos for baritone, alto, and bass, and closes with a chorus. Many choirs will find this an interesting number.

It Came to Pass — Es begab sich. Sacred solo for medium voice and pianoforte by *R. Beyer*. Price, 75 cts.

This opus is a setting of the Christmas-story in Biblical words, mostly, of course, in recitativo style.

The above three numbers are published by the Antigo Publishing Co., Antigo, Wis. KL.

Anthems and Hymns for Men's Voices. Compiled and edited by *Karl Haase*. Price, \$1.00; in dozen lots, 80 cts. per copy.

Prof. Karl Haase of Seward, Nebr., has placed a very useful collection of sacred male choruses on the market. The 63 pages of octavo size in paper covers contain 16 anthems and 27 hymns for general occasions and for the different church festivals. The anthems are by such noted composers as Bach, Ebeling, Stein, Silcher, Karow, Klein, Hiss, etc., and three original compositions by the compiler and editor. The text and melody of most of the hymns are taken from our Lutheran Hymnal. Directors of male choruses who are looking for a collection of English sacred songs for all occasions will not go amiss if they induce their choruses to purchase this collection. Order from Prof. Haase or from Concordia Publishing House, St. Louis, Mo.

My Violet. Text by *Agnes Bertram* and *Wm. Dawson*. Music by *Wm. Bertram* and *J. R. Jacobsen*. Published by *Wm. F. Bertram*, 331 W. Carroll St., Portage, Wis. Price, 25 cts.

A simple and very pleasing melody for medium voice. The publishers offer special rates to teachers.

The Harvest Festival — Das Erntefest. Action Song for Seven Boys and Seven Girls. Words by *K. Petzold* and *E. Krug*. Music by *E. Stern*. Antigo Publishing Co., Antigo, Wis. Price, 75 cts.

This action song has German and English text and piano accompaniment, and consists of well-known melodies of folk-songs. It may be used at school entertainments. M. L.

Programm für den Kindergottesdienst an dem goldenen Jubiläum der St. Matthäusschule in Chicago am 19. Oktober 1919. Gewidmet von *H. F. Nimmer*. Preis: Einzeln 25 Cts., das Duzend \$2.40.

Ein solches Programm ist etwas Neues in unserer Mitte und wird daher von vielen mit Freuden begrüßt werden, da es mit wenigen Veränderungen für goldene oder silberne Jubiläen in andern Gemeinden sich verwerten läßt. Die Zusammenstellung der Hauptabschnitte ist ausgezeichnet und gibt viel Stoff an die Hand, z. B.: 1. Unser goldenes Schuljubiläum. 2. Geschichte der Schule. 3. Pflicht der Eltern gegen ihre Kinder. 4. Wie Eltern diese Pflicht am besten erfüllen. 5. Die Schule ein Garten Gottes, eine Pflanzstätte der Kirche. 6. Was für eine Verwandnis es mit dem Weinberg habe. 7. Zweck, Nutzen und Segen der Gemeindeschule. Dabei ist das Geste reichlich mit Bildern verziert, wodurch es besonders für die Gemeindeglieder als Erinnerungsblatt wertvoll wird. Auch über die Ausführung des Programms unter Leitung Herrn Lehrer Nimmers in einem Nachmittagsgottesdienst hat der Schreiber dieses sehr lobende Aussprüche gehört. B. C. K.

Teacher's Record of Daily Lessons. By *H. G. Nuoffer*, Teacher of Emmanuel School, Fort Wayne, Ind. Price, \$1.00, and postage.

The book is arranged so as to show a comparison of the work of two years on opposite pages, one-half of the studies being in the first part of the book, the other half in the second. A colored insert serves as a dividing-sheet between the two parts of the book, and has the necessary ruling for the Daily Program and for the list of text-books for the course. The book affords a very convenient way to keep a daily record of the various lessons given during the day, and if teachers desire to keep a record of this kind, they will find in this book a method that will save time in the writing of the various data. M.

A Course of Study for the Sunday-school. By *Theo. G. Stelzer*. Northwestern Publishing House Print, Milwaukee, Wis. Price, 15 cts.; dozen, \$1.50.

All earnest Sunday-school workers will profit by reading and following this *Course of Study*.

Der König der Ehren — The King of Glory. Eine deutsch-englische Weihnachtsliturgie. Zusammengestellt von *J. Gieschen*, Lehrer. Northwestern Publishing House Print, Milwaukee, Wis. Preis: 5 Cts.; das Duzend 50 Cts.; 100: \$3.00.

Diese Liturgie trägt der Übergangsperiode zur englischen Sprache Rechnung und hat in einem Heftchen sowohl eine deutsche als auch eine englische Liturgie. Sie sind beide in ähnlicher Weise gehalten wie diejenigen, die schon früher erschienen und in unsern Kreisen gebraucht worden sind. Wer einmal ändern will, findet in dieser Liturgie eine angenehme Abwechslung.

B. C. R.

Altes und Neues.

Inland.

Ein Testfall. In Cleveland, O., wird man die Rechtmäßigkeit des *Me-Gesetzes* gerichtlich entscheiden lassen. Durch dies Gesetz werden unsern Gemeindefschulen Schwierigkeiten in den Weg gelegt. Verhafteten ließen sich Lehrer Emil Pöhl und Herr H. S. Bonning, einer der Trustees der ev.-luth. St. Johannesgemeinde von Garfield Heights, nahe bei Cleveland.

(Rundschau.)

The General Teachers' Conference of Joint Synod met in Peace Congregation, Oshkosh, Wis., Rev. W. D. Ahl, pastor, for its biennial convention August 12-14. Considering the distance most of the brethren had to travel, the attendance (30) was all that could be expected. As guests there were present: Rev. D. H. Ernst of St. Paul, Rev. Barre and Rev. A. P. Meyer, as also several teachers of local schools. During the six sessions the following subjects were discussed: 1. Rev. A. P. Meyer's paper on "Progressive [simplified] Spelling," a very thorough and interesting work. 2. "An Old, but General Evil" (German), by Prof. F. Wiechert, in which

the essayist showed how the child-mind is often overburdened with useless and faddish material at the expense of real instruction and training. 3. An essay by Prof. F. Remmert, also in German, "What are the Duties of the Christian School toward the Public School?" in which he showed the real Lutheran stand as regards the relation between Christian and public schools. Practical subjects were: 1. A catechization by Prof. G. F. Doepping of his class on the Gospel-lesson of the Sunday following the date of meeting. 2. A lesson in gymnastics by Prof. C. Vogel. 3. Introduction into percentage by Prof. G. Allwardt. Besides the discussion of these subjects some time was devoted to the consideration of the dangers threatening the existence of the parochial school system. On Tuesday evening Prof. K. Hemminghaus delivered an excellent sermon on schools, and on Wednesday evening the church choir, under the directorship of Prof. G. F. Doepping, rendered a cantata, after which a pleasant hour was spent in one of the spacious school-rooms, refreshments being served by the young people. On Thursday afternoon an auto trip to Neenah and Appleton afforded all an opportunity to see and admire the beautiful country. The days spent together were indeed very pleasant, and all present declared it one of the most interesting conferences ever attended, and we all hope that at the next meeting, at Marysville, O., there may be a better attendance and still more interest and enthusiasm manifested in this so very important work in the Lord's vineyard. After a rising vote of thanks to the pastor, colleagues, and members of Peace Congregation for their excellent entertainment, conference adjourned to meet in two years. — *Luth. Standard*.

In den lutherischen Seminaren unser's Landes befanden sich im Schuljahr 1918/19 1176 Studenten der Theologie, nämlich 518 in den vier Seminaren der Synodalkonferenz, 101 in dem der schwedischen Augustanasthede, 68 in zwei Seminaren der Ohiosynode, 282 in den elf Seminaren der Vereinigten Lutherischen Kirche von Amerika, 48 in dem der Jowasynode, 104 in dem der Vereinigten Lutherischen Synode (norwegisch) und 55 in den sechs Seminaren der übrigen lutherischen Synoden. (Zionsbote.)

Alumni of Roanoke. — Mr. D. B. Welsh, secretary of Roanoke College, Salem, Va., is making a study of the geographical and professional distribution of the more than 7,000 men who have secured their training at Roanoke. They are found in every state in the Union except Maine, and in sixteen foreign countries. Twenty per cent. of Roanoke graduates have entered the ministry, 12 per cent. have entered the practise of law, and 11 per cent. are engaged in administrative work in public education. The medical profession, higher education, and agriculture each claim approximately 10 per cent. At present, Roanoke has forty-two alumni holding important administrative positions in American colleges and universities. In the war the college furnished five hundred sons from the rank of private to major-general, the highest ranking officer being Major-General D. C. Shanks, commanding general of the Port of Embarkation, Hoboken, N. J.

Lutheran.

Origin of Hartwick Seminary. — Hartwick Seminary, founded in the century of American Independence, bears the name of a graduate of Halle University, John Christopher Hartwick, who came to Rhinebeck in 1746. After a ministry of half a century he died in 1796, leaving, as

he supposed, 20,000 acres to found a Lutheran educational institution. Either through mismanagement or fraud the executors turned over only \$16,000 to the school, which was opened September 15, 1797. — *Lutheran.*

Sums for Colleges. — According to an exchange the South Carolina Synod, United Lutheran Church, expects to raise \$300,000 for its colleges at Newberry and Summerland during October 19–31. For Lenoir College, Tennessee Synod, \$250,000 is being raised. — *Luth. Standard.*

Für neun Colleges im Staat Wisconsin soll im November ein Fünfmillionendollar-drive stattfinden. Das Geld soll natürlich in Wisconsin zusammenkommen. Es soll dazu benutzt werden, die Gehälter der Professoren zu erhöhen, Fakultäten zu vergrößern, notwendige Gebäude aufzuführen und — in einigen Fällen — Endowment Funds zu gründen. Die Anstalten, denen dieser drive zugute kommen soll, gehören allen möglichen Denominationen an. Daß sich die Anstalten unserer Synodalkonferenz nicht daran beteiligen können, braucht kaum erwähnt zu werden. M. C.

Die Dreihundertjahrfeier der Landung der Pilgrimväter wird in England und Amerika gebührend berücksichtigt, wie die zur Reise gelangten Pläne erkennen lassen. In England werden Gedächtnis-Postmarken hergestellt. Britische und amerikanische Delegaten werden in Holland offizielle Besuche abtatten. Anstrengungen werden gemacht zur vollständigen Wiederherstellung des alten Hauses in Sulgrave Manor, woher Washingtons Familie kam. Eine neue *Mayflower* ist im Bau begriffen, die im Herbst 1920 von Scrooby nach Plymouth segeln und die britischen Delegaten an Bord nehmen soll. Der letzte Donnerstag im November 1920 soll als Dankfesttag in der ganzen Welt gefeiert werden, und in allen Ländern, in denen Angelfachsen wohnen, sollen Jubelfeiern stattfinden. — In unserm Lande sind schon Komiteeglieder für diese Feier in den meisten Städten, in denen Neuengländer zahlreich vertreten sind, ernannt worden. Aber Chicago, Minneapolis, Detroit, Cleveland, Seattle, Denver und Los Angeles sind auch berücksichtigt worden. Mommente sollen Darstellungen geschichtlicher Tatsachen bringen. Literatur kommt in großer Menge zur Verteilung. Die Kongregationalisten, Presbyterianer und Baptisten sind natürlich insonderheit an dieser Feier interessiert. Wie könnte es denn anders sein? (GembL.)

Ausland.

Lutheran Schools in Canada. — Theological seminary and college at Waterloo, Ont., Canada Synod; college at Saskatoon, Sask., Manitoba Synod; college at Outlook, Sask.; college at Camrose, Alberta; academy at Melville, Sask., Joint Synod of Ohio; academy at Winnipeg, Man., Icelandic Synod. Totals: 7 institutions, 29 professors, 339 students, 51 theological students. There are 300,000 baptized Lutherans in Canada and 300 ministers. — *Luth. Standard.*

In Brasilien wollen die Presbyterianer, Methodisten, Kongregationalisten und Episkopalen ein gemeinschaftliches Predigerseminar errichten.

M. L.

Prof. Dr. Gustav Kewerau, der berühmte Lutherforscher, wurde am 4. Dezember 1918 in Berlin beerdigt. (Sein Todestag ist uns nicht bekannt.) Er wurde 1847 in Bunzlau geboren, stand, nachdem er seine Universitäts-

studien beendet hatte, zwölf Jahre im praktischen Amt, unterrichtete nach-
einander am Kandidatenseminar in Magdeburg und an den Universitäten in
Kiel und Breslau und war zuletzt Propst an St. Petri in Berlin, Mitglied
des Oberkirchenrats und außerordentlicher Universitätsprofessor. In der
„Kirchlichen Zeitschrift“ heißt es von ihm als Lutherforscher: „Von Anfang
war die Geschichte der Reformation sein eigentliches Forschungsgebiet. Nach
Köstlins Tod gehörte er mit Kolbe in Erlangen und Walther in Rostock zu
den leitenden Lutherforschern Deutschlands. Die Herausgabe der Werke
Luthers erfolgte durch die Kommission, deren hervorragendes Glied er war.
Dem Verein für Reformationsgeschichte diente er seit Jahren als Vorstands-
mitglied. Die von Enders begonnene „Lutherkorrespondenz“ setzte er fort;
für Böllers Kirchengeschichte bearbeitete er völlig neu den die Reformations-
geschichte behandelnden Band. Außerdem erschien eine ganze Reihe wert-
voller Monographien zur Reformationsgeschichte aus seiner Feder.“

M. L.

Das Ende des deutschen Aufsatzes. Von Lübeck, von wo aus die ersten
und schwersten Angriffe gegen den deutschen Aufsatz ausgingen, wo Anthes
sein Buch vom papiernen Drachen schrieb, dem dann „der deutsche Aufsatz“,
ein verkappter Schundliterat, folgte, kommt nun auch die erste Kunde von
seiner Abschaffung. In der „Zeitschrift für den deutschen Unterricht“ macht
der Direktor des Lübecker Katharineums, Prof. Dr. Georg Rosenthal, Mit-
teilungen über die an dieser Anstalt getroffenen Neueinrichtungen für den
deutschen Unterricht. In den drei untersten Gymnasialklassen wird überall
die Sprachkunde, also volkstümliche Wortbildungslehre und Einführung in
die bildliche Ausdrucksweise des Deutschen, getrieben. In den Oberklassen
sollen diese Übungen in wissenschaftlich ethnologische Betrachtungen über-
geleitet werden, um die Schüler allmählich in die Werkstatt der Sprache
einzuführen. In jeder Stunde werden Übungen im freien Vortrag ver-
anstaltet, wobei häusliche Vorbereitungen nach Möglichkeit ausgeschlossen
sind. Die Hausaufsätze alten Stils fallen weg. Dafür wird — alle vier-
zehn Tage etwa — an Stelle der sonst regelmäßigen mündlichen Übungen
eine einstündige Klassenarbeit zur Entwicklung eines klaren, gewandten Stils
eingesetzt. Einmal im Halbjahr wird ein großer Klassenaufsatz geschrieben.
In den Oberklassen wird behufs Erziehung zu wissenschaftlicher Arbeit ein-
mal im Halbjahr ein größerer Hausaufsatz nach freier Wahl auf Grund
eigener privater Studien geliefert.

(Amerika.)

Deutsche Schulen in Tschechien. Den Blättern zufolge wurden die
ersten Klassen der deutschen Gymnasien in Arnau, Budweis, Jglau, Lands-
kron und Weidenau geschlossen. Ferner wurde die deutsche Lehrerbildungs-
anstalt in Olmütz aufgelöst; an ihrer Stelle wird eine tschechische Anstalt
errichtet. Der „Bohemia“ zufolge herrscht unter der deutschen Bevölkerung
in Budweis große Aufregung, weil für sämtliche acht deutschen Schulen mit
45 Klassen ein einziges Schulgebäude mit 10 kleinen Klassenzimmern be-
stimmt ist. Auf deutsche Geschäftsleute und abhängige deutsche Angestellte
wird ein Druck ausgeübt, damit sie ihre Kinder in die tschechischen Schulen
schicken. Trotzdem verbleiben 1300 Kinder für die deutschen Volks- und
Bürgerschulen.

(Wbl.)

Die jüdische Universität auf dem Elberg, deren Grundsteinlegungsfeier
mit großem Pomp begangen wurde, scheint nach dem von Dr. Schneller her-

ausgegebenen „Boten aus Zion“ auch in zionistischen Kreisen mancherlei Bedenken zu begegnen. So sagte auf dem Delegiertentage einer der Redner, Dr. Auerbach aus München: „Wenn man von palästinensischen Schulen spricht, hört man gleich das Wort Universität. In Palästina ist man davon nicht sehr entzückt. Man hat dort Zeit mit einer Universität. Auf die Schaffung jüdischer Volksschulen kommt es an. Vielleicht kann man bald eine Universität schaffen, aber wir fürchten uns vor den Folgen, die die Gründung für das kulturelle und wirtschaftliche Leben zu einer Zeit hat, zu der man noch keine Akademiker in Palästina ernähren kann und es keine geeigneten Ausbildungsmöglichkeiten gibt. Auch muß man es verhindern, daß die Siedelungen dadurch geschwächt werden, daß Kolonistenöhne studieren wollen. Ich warne vor der Gründung der Universität.“

(Der Deutsche Lutheraner.)

Correspondence.

Question: Would you kindly state in brief the much-talked-of Fourteen Points of President Wilson and the peace terms which were under discussion at the Peace Conference?

Answer: As far as we understand them, they were the following:

The Fourteen Points.

1. Open covenants openly arrived at.
2. Freedom of seas.
3. No economic barriers.
4. Reduction of armament.
5. Impartial administration of colonial claims.
6. Evacuation of Russian territory.
7. Belgium evacuated and restored.
8. Invaded French territory evacuated and Alsace-Lorraine given back.
9. Italian frontier adjusted on "clearly recognizable" lines.
10. Autonomy for peoples of Austria-Hungary.
11. Roumania, Serbia, and Montenegro evacuated and restored.
12. Turkish portions of Ottoman Empire to have free sovereignty.
13. Independent Poland.
14. "General Association of nations must be formed."

The Peace Terms.

- Partly open covenants secretly arrived at.
- British domination of seas.
- Absolute barriers.
- Left uncertain.
- Colonies distributed to conquerors.
- Nothing doing.
- Complied with.
- Complied with.
- Lines found not "clearly recognizable"; dispute still unsettled.
- Stricken out by President before armistice. This point has become obsolete by break-up of Austria-Hungary.
- Not included in the terms to Germany.
- Not in treaty.
- Complied with.
- Complied with, in League of Nations plan. Not accepted as yet by the United States. W. C. K.

